/72 cont./ They reared the
231 silkworms until the cocoons were formed, wound off the silk
[283] from the cocoons, reeled it, and made it into native thread
[291] and silk. They dyed the material and made it into women's clothes. Recently they have learned how to hatch the worms from eggs themselves.

[285] The number of Miao who keep bees is quite large. They weave dup, open bamboo baskets, plaster them with mud on the outside, and make three openings in the front (Illus. 39) for the bees to go in and come out. They are covered with old
[438] bamboo hats. The honey produced is mainly sold. The yellow
[237] wax is used to burn in place of incense and candles when wor-
[782] shiping the spirits.

285 Crafts. — The most common handicraft industry among the Miao is the weaving of bamboo wares. Bamboo splints are used to make baskets, containers, back carriers, fish traps, mats, and hats. The manufacture of hats and back carriers
[291] shows fine workmanship. The bamboo hats are worn by men
[482] and women over the headband in place of umbrellas. The back carrier has two carrying rings. At the time of use these go over
[854] the shoulders, with the basket full of various articles on the back. Women going into the fields often place their babies in the carriers so they can be free to work as usual. In addition to the use of bamboo as a raw material in weaving things, there is
[573] also lampwick grass, which can be woven into bed matting.
[438] After meeting their own needs the surplus is also sold. The cloth
286 woven by the women resembles that of the Chinese both in
[171] method and in design, and is also sold. Ninety-nine per cent
[438] of the Miao are farmers, there being very few artisans. Al-
463 though today a few have learned to do silversmithing, black-
[326] smithing, coppersmithing, or carpentry, ordinarily they are
[335] mainly engaged in agricultural pursuits, and the handicraft is only a side line and that is all.

439 Trade. — The Miao people do not know how to trade. Formerly, the Chinese brought salt and cloth into the Miao villages to exchange for their local products, but there were many dishonest traders, who cheated the Miao, giving rise to

2:Ling & Ruey--128 E-5 (1933) 1947 AE5 Miao AE5

CHAPTER FIVE

THE FAMILY AND MARRIAGE AND FUNERAL CUSTOMS

(1) The Family

594 The basic social organization /sic/ of the Miao is the family, and moreover their family structure is the small family system, which consists of husband, wife, and children under age. This kind of small family system is the original system of the Miao. The Miao Fang Pei Lan, in the chapter on [591] villages, says: "Among the Miao people father and sons and brothers do not live together in one house. When a son grows up he lives apart, erecting a new house and then there is another household." Because of the small family system their [573] living quarters as a rule consist of two or three rooms. In the house there is only one bed, and the husband, wife, and children all sleep on it together. When a girl grows up, a separate bed may be set up for her. As a rule the Miao practice [595] monogamy. Sometimes they take a concubine, to live together with the wife, or to live separately. In the family [462] economy, men and women share agricultural work, but house- [423] hold chores are mainly the women's responsibility. Family [422] property consists of fields, houses, animals, and furniture, tools, and utensils. When the children grow up, a boy gets [582] married at 17 or 18, and is given a certain amount of property in order to build a separate house and establish a family. A girl marries at fifteen or sixteen. So, the small family system among the Miao can always be maintained, and is not likely to be expanded.

614 Because of strict adherence to the small family system, clan organization cannot develop. Among the pure Miao there 551 are the following five surnames: Wu, Lung, Liao, Shih, and Ma. Such surnames as Yang, Shih, P'eng, Chang, and Hung were those of outsiders who married into Miao families and

[157 cont.]

342 where the ancestral altar is located. On either side of this hall of
353 honor are located the kitchen and the rooms in which the members of the household sleep.

The various compartments are separated by simple partitions of mud, planks, or crushed bamboo.

The hall of honor usually contains a large cot bed where the
352 visitors sleep. In normal times this room is very cluttered. The
513 agricultural implements are heaped up here and the packsaddles and the harness. Here are stored the harvested crops in big baskets standing on the ground or resting on horizontal logs. Here one usually finds a table, some benches, and some chests.

The bedchambers are provided with cot beds of wood and chests in which the jewelry and clothing are stored. Well-to-do people have, in addition, matting, blankets, and even pillows.

In the center of the kitchen the cookstove is located. It con-
354 sists of a raised area formed of pisé or of large stones. There is neither chimney nor fire screen. The smoke spreads freely throughout the room and throughout the house and escapes through the holes between the top of the walls and the roof. The cookstove sometimes is replaced or supplemented by a large iron tripod. The kitchen
415 utensils most frequently are restricted to large iron pans in the shape of a spherical skullcap, of which we have spoken in connection with the preceding groups, whose size varies according to the wealth of the owner and the number of guests whom he may be able to receive. These pots, placed in position on the cookstove or the tripod, serve alike in the preparation of meals for people or food for animals. The table utensils consist of wooden or copper plates, bowls, teacups and saucers of Chinese porcelain, and wooden spoons. The "Méo" use, in addition, earthenware jars and wooden buckets.

The "Méo" cabins can hardly be said to shine with cleanliness.
356 Dust and dirt accumulate on all of the objects, which are almost never [158] cleaned, even the table utensils. Furthermore, should a European, whom circumstances have brought to lodge in a "Méo" cabin, undertake a serious cleaning, it would greatly astound the members of the household.

231 The domestic animals (pigs, goats, buffaloes, steers) are
343 stabled in a structure separated from the house, enclosed by [illegible]rge

/86 cont./

A M 145 125 532 [153] The self-criticism that the children exhibit even at an early age was surprising. Some Akha children about ten years old repeatedly refused to draw because "their lines did not look like the things they wanted to draw." In contrast, the really primitive people, the Phi Tong Luang (1), behaved quite

1. Bernatzik, IV, pp. 174 ff.

differently. Here even the adults scribbled for hours and then explained to me circumstantially what the lines, which in no instance went beyond the scribbling stage, were supposed to mean.

In conclusion it should be said that neither among the Meau nor the Akha did the talent for drawing disappear at a certain age, as we often find among European children (see also the chapter, "Art," the section on "Painting, Sculpture, Ornamentation," and the chapter, "Talent, Knowledge, Character, Morality, and Manners").

/87/ d) Sexual Development

A M 836 Among the Meau as well as among the Akha, unmarried young people enjoy extensive sexual freedom, which is documented by other authors for the Meau of other regions as well (1).

1. Eberhard II, pp. 253, 255, 256, 258, 261; also Chin. Repos., 14, p. 110.

M 864 [513] The children of the Meau, separated according to sex, sleep in their own sleeping quarters or at least in their own beds; only the small children sleep with their mothers. They therefore have no opportunity to gather experience by observing the adults. If they occasionally ask questions of a M [825] sexual nature, the adults answer truthfully, provided that the children are somewhat bigger. Small children, however, are

/90 cont./

577 836 he has been, the boy will answer that he /91/ was delayed on the hunt. The girl will say that she spent the time looking for some object, or that she stayed overnight with a girl friend, or give some other such excuse. When I quite innocently asked a young man who was returning from his three-day excursion where he had been, he replied in all seriousness: "Wild pigs have devastated our rice field, and I lay in wait for them. They were too clever, however, and I could not catch them." At the same time, his father, who had overheard our conversation, winked at me and later whispered into my ear: "He returned dead-tired from a visit to his girl."

581 For the Meau, the decisive factor in the selection of a female partner is not the social position, but the physical characteristics of the girl. When I asked a Meau who would [732 143] marry a stupid girl -- it was a case of cretinism, which occurs rather frequently -- he answered me briefly and characteristically: "A stupid man," even though in this case the girl belonged to a powerful and rich sib. The fact that girls at the [585 614] moment of marriage completely give up their connection with their sib and enter the sib of the husband may play an important role in this. Among the girls of the Meau, on the other hand, even though they are not concerned specifically about the social position of the man, there are other significant factors that are not connected with sexuality. This is indicated in the reply of girls whom I questioned about the type of man they would like to have. In one form or another the answer was always: "Clever and strong, in order to master life." Not a single one put any value on a handsome or "dashing" man. The closeness to nature of the Meau permits the girls to see clearly what proficiency in the primeval forest life means. To be sure, I never met a single incompetent man among the Meau. The stern laws of nature would soon cause him to disappear from this society.

595 833 Married people customarily have sexual union at night in their bedroom. In answer to my question as to what the other wives do if the husband, who shares his bed with all of his wives, ● 513 bestows his attention on one, my informant said: "The others

/91 cont./

595 sleep." Another gave the opinion: "He enjoys himself with
833 several at the same time"; a third said: "The others look on."
513 Even though, as I /92/ could observe, the natives sleep so soundly as a rule that one can pull the sleeping mats from under the body or, as I literally experienced, can fire a gun without awakening them, still I cannot believe that young wives in particular sleep as soundly as my informants maintained. However, that may be, in any case it is certain that a woman never has intercourse with several men at the same time; the reverse is more likely.

183 As has been mentioned, among the Meau the public de-
836 mands chastity of young girls in order that the young men,
[562] whose marriage is desired as early as possible, will soon decide to take this step. This demand is untenable, however, for, on the one hand, the young men, as was discussed in detail, enjoy
[584] complete freedom, and, on the other hand, it is the boy who chooses a girl to marry. Since the girls, however, are censured only if caught in the act, they generally have no objection to premarital sexual intercourse, which they secretly submit to against the wish and will of their parents, although maintaining secrecy is very difficult if only for external reasons, in view of the smallness of the Meau villages. In fact, my informants laconically answered my question as to what they would do if they discovered that their daughters were having a love affair: "We could do nothing if there were no consequences." As far
[582] as I was able to observe, the girls take advantage of this situation, depending upon when they marry, which is usually at the age of twenty or twenty-one. Lajonquière (1) and Abadie (2),

1. II, p. 315.

2. Page 151.

for instance, write that "the virtue of the girls is not beyond reproach," and that in practice the Meau attach little importance to this fact.

/99 cont./

585 As a rule, marriages are concluded in the dry season, preferably between New Year and the beginning of the work in the fields.

583 585 [301] Among the Meau, on the wedding day, the bride's parents, according to their means, provide their daughter with silver neck ornaments and rings, and sometimes also with blankets which were bought at the market. The /100/ rest of the trousseau depends on the industry and skill of the girl, who has had to prepare it carefully over the years. This is why the trousseau of a girl from a simple family is often considerably more beautiful than that of a daughter of a distinguished household, even if the poor girl usually lacks the silver ornaments and purchased goods. The latter, on the other hand, sometimes are the entire trousseau of a rich, pleasure-seeking, and therefore lazy girl, according to my informant.

585 The bride is led to the groom's house by her mother and all her kinswomen. As soon as their approach is announced by the scouts posted for this, the bridegroom, accompanied by his parents and relatives, goes out to meet her. The bride is now festively greeted, but without dancing, and is led by the bridegroom into the house of his parents. [152] This often makes the bride weep, for with this step into marriage her life up to this time is ended and an uncertain future begins. Now the head of [782] [769] the large /extended/ family makes a sacrifice to the ancestors, informs them that a new member of the family has been received, and asks them to give her the same protection that they extend to the other members of the family.

[574] [554] [273] Everybody sits down to the feast, which lasts far into the night. As a rule three pigs are slaughtered for it, but among poor people there may be fewer and among rich people more; in addition plenty of alcohol distilled from rice or maize is served, but no beer. The bride spends the first three nights with the unmarried girls of the family, and not until [513] [595] the fourth evening does she move to the bed of her husband in his sleeping quarters, which he, as a married son of the house, has exclusively for himself and his wives. Here she shares his bed with him and, in case he is already married, with his other wives.

/233 cont./

A M 164 cases. Frambesia occurs occasionally, cholera more frequently. The last epidemic known to me occurred among the Akha in 1933 and brought severe losses with it.

Furthermore all kinds of cold-sicknesses are common, including pneumonia; on the other hand, I could not find any tuberculosis. Lajonquière (2) also reports on the causes of these

2. II, p. 306.

cold-ailments, and Abadie (3) confirms his data:

3. Page 159.

"When the wind blows and on winter evenings sweeps in icy gusts through the poorly closed walls, when the damp air cools A off to about zero, the whole family presses around the hearth, M in which a few pieces of wood glow. All night long they sleep [513] in the ashes, one leaning against the other. This is the time when the aged and the very little ones catch their bad coughs, which follow them to their graves."

/234/ In keeping with the greater dirtiness of the Meau, head lice and body lice are considerably more numerous among them than among the Akha. The Meau also suffer from severe forms of scabies in connection with dermatitis. Caries are likewise common only among the Meau, as is pyorrhea, which I could not find among the Akha.

A As I have already pointed out in the chapter, "Religion," M the section on "Magic, Soothsaying, Interpretation of Omens," 758 some of the illnesses befalling them are traced back by the 776 Akha as well as the Meau to the work of evil spirits. In such M cases, the Meau turn first to the ancestors for help, and, if they 755 cannot help, to the bisexual high Father-Mother spirit. Then one attempts to drive out the evil spirits with the help of the [756] shaman, who often actually is skilled in medicine, even in [769] our sense. The course of requesting the help of the ancestors and spirits is chosen only in case of sicknesses for which no remedies are known to the Meau, against which they are helpless, and which they regard as dangerous and incurable on the

/265 cont./

621 I usually found the houses of the Meau occupied by one
596 large /extended/ family; the independent sons build their houses in the vicinity of the paternal dwelling (see the chapter, "Social Organization"). This explains why in many cases only blood

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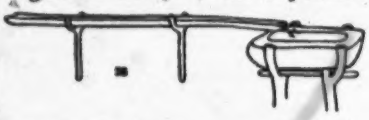

Fig. 58. Bamboo water-line with water-trough of the Meau. 1/30 nat. size.

621 relatives live in one village.
[596] In order to be able to give a more detailed picture of the nature and composition of a village community, I am adding here a short description of the inhabitants of the village mentioned above.

592 Explanation in connection with the individual houses of
621 the village plan in Fig. 57. House 1: It has an attached rice
[343] granary and an enlarged sleeping room for strangers. The per-
[551] sonal name of the father of the house is Tua; his family name, Sen Ku. He is the son of the shaman and the cousin of the chief. The housewife comes from the Meau village of Kun Lan (at the source of the Nam Lan). She had ten children, of whom four boys and five girls are living. All the children are still unmarried and living at home.

[343] House 2: It has an attached granary for rice and maize and an attached bedroom for the oldest son. Father of the
[551] house: personal name, Lau Ju; family name, Sen Ku. He is likewise a son of the shaman and cousin of the chief. The housewife comes from the ancient Meau village at the second source-stream of the Nam Fa. She has five children, all of whom live at home. There are three boys and two girls. One child died as an infant.

[513] House 3: It has an enclosed sleeping place for the parents, and next to it a sleeping place for the married son and his wife and an attached bedroom for strangers. The father of the house

/265 cont./

592 621 [551] is the shaman of the village. Personal name, Plai Tschau; family name, Sen Ku. He is a /266/ brother of the deceased father of the chief. The housewife comes from the Meau village Muang Hu (north of Luang Prabang). Eight of her children died at a later age, presumably of malaria. Three of them [164] died only a year ago within one week, which indicates an [734] epidemic. The youngest son, 23 years of age, is completely paralyzed. He lives in the house with his young wife.

● [513] House 4. It has only one open bedroom for the entire family, and one for strangers. The father of the house is a son of the shaman. The housewife comes from the Meau village of Pu Kung; she has three boys and two girls. One child died.

[342] [513] House 5: The walling of the house is merely halved bamboo stalks. It has only one sleeping area for the father and the infant. The married son and his wife sleep on mats on the [551] ground. The father of the house is a White Meau with the personal name of Tschai Su, family name Tau. The housewife died a short time ago and five children have died; only the oldest son and an infant are living.

[622] [551] House 6: House of the village chief (see the ground plan, Fig. 63). Personal name, Pan Sung; family name, Sen Ku (the Lao call him Tsin Tsai). By his first wife, who died four years ago, he had 11 children, one of whom died. By his second, present wife he has two children, two and three years of age. His [587] wife brought seven children into the marriage. In addition, he [595] has in his house the cousin of the White Meau of house 5 as his secondary wife, but no children by her. Two married sons with wives also live in the house.

House 7; See the groundplan, Fig. 67. The father of the [551] house is a White Meau: personal name, You Wu; family name, Tau. He is the youngest brother of the father of house 5, that [756] is to say, the cousin of the third wife of the chief. The housewife is a White Meau and a female shaman. She had seven children; three adult sons died two years ago, one after another, [731] of cholera. The surviving members of the family therefore fled [164] to relatives in Nam Fa.

/268 cont./ If needed,

342 sleeping rooms, too, are often built on. The basic form of the houses and the roofs is always the same, however. A pigsty [513] and a chicken coop also belong to each house, whereas cattle [417] are usually kept by only a few families. [231]

Cleanliness is a relative idea. In comparison with the 356 scrupulously clean houses of the Lao, the dwellings of the Meau certainly leave much to be desired. At many houses the refuse lies in front of the door for days before it is removed. In other places one sees the women busy at sweeping the house and washing the dishes regularly. Even on important festive days the appearance of the house and yard does not change much. One recognizes by the old rotten trash covered with soot and dirt until it is beyond recognition, which often fills up the houses, that the Meau women /269/ feel no need to create order. To be sure, each move of the village provides an opportunity for 364 it, and this must suffice. There are no toilets. Places outside the village are sought at random and are well known by the dogs and pigs, since they devour all the excrement with amazing thoroughness and thus perform valuable sanitary service.

342 The ground plan, sketch, cross-section, and drawing of the framework of the chief's house (Figs. 63, 64, 65, and 66) and of the dwelling house (Figs. 67, 68, 69 and 70) with their respective legends indicate the size, construction, and shape of the dwellings without anything more, so I have only a little to add.

[Figures appear on pp 371-377, Text continues on p 378]

39: Bernatzik--371 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

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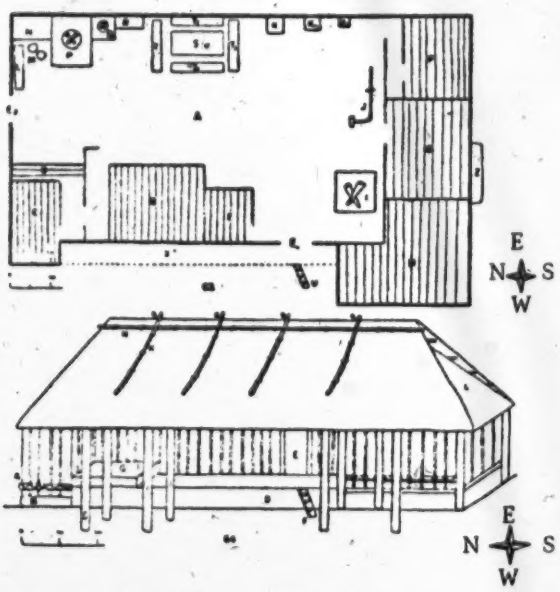

Fig. 63 (above). Chief's house in the Meau village Nam Fa, ground plan.

Key to symbols:

= heavy board walls
= light board walls
..... = ground elevated about 50 centimeters

A = cooking and living room
B = bedroom of the chief and his two wives
C = bedroom of the eldest son and his wife
D = bedroom of the half-grown daughter, who sleeps alone on account of a skin disease
E = bedroom of the unmarried son
F = bedroom of the younger son and his wife
G = common bedroom for all the other children
H = sleeping and resting place for guests and strangers
I = large fireplace
J = built-in large rice-mortar for foot operation
K = altar for the house spirit
K 1 = altar for the wise, soothsaying spirit
K2 = altar for the protective spirit of the smiths
L = trough for collecting food remains for the pigs

(cont.)

39: Bernatzik--375 E-5 (1936-1937) 1947 AO1 Thailand
Mico AE5
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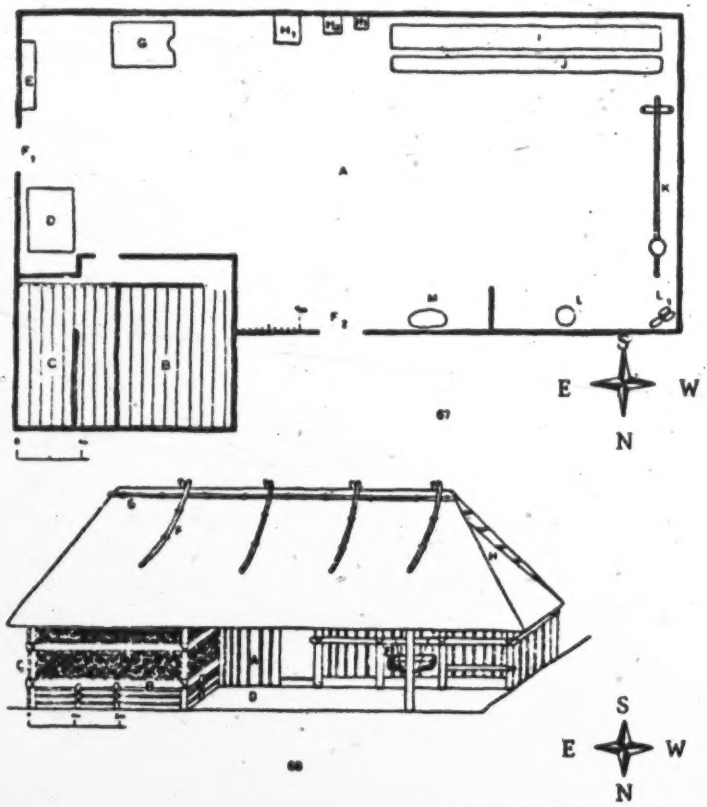

Fig. 67 (above). Dwelling house 7 in the Meau village Nam Fa. ground plan.

Key to symbols:

= board walls
A = cooking and living room
B = bedroom of the parents
C = divided bedroom of the children
D = table
E = wooden trough for pig fodder
F 1 and F 2 = entrance doors
G = cooking hearth
H 1, and H2, H3 = altars
I = long table

(cont.)

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778

/282/ ./ 5. Rice-field Huts

243
342 The rice-field huts (Figs. 87 and 88) are occupied only during the period of field cultivation and the harvest by those members of the family /Figs. 87-88 appear here/ /283/ to whom these tasks are assigned. The huts lie on the steep slope in the midst of the fields and, despite their simplicity, have all

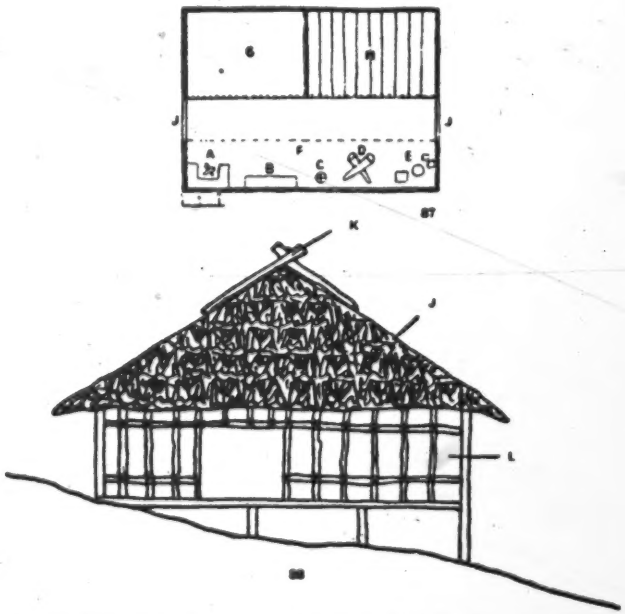


Fig. 87 (above). Rice-field hut of the Meau, ground plan.

Key to symbols:

A = small fireplace for cooking
B = hanging shelf for cooking utensils
C = large gourd-bottle
D = large fireplace for heating
E = rice baskets, harvesting baskets, gourd bottles, knives, bamboo vessels with supplies of fat and the like
F = over F, storage loft for harvest products
G = elevated platform on which, at harvest time, the sheaves of rice lie piled high
H = elevated platform covered with mats, as bedroom.

[513]

(cont.)

/283 cont./

M 243 342

Fig. 88 (below). Rice-field hut of the Meau, sketch.
Key to symbols:

J = roof truss of bamboo, leaves of the fan palm as covering

K = roof rider of wood

L = walls of beaten tree-bark or split bamboo, fastened together by means of crossbeams.

/text continued/

M [353] the necessary comforts. Since they are often occupied for several weeks, the necessary household furnishings are likewise not lacking in them. Besides the agricultural implements, one sees crossbows, guns, quivers with arrows, powder horns, traps, and the like stored along the walls. Outside the hut one also often finds small windscreens made of palm leaves or rice straw (Ill. 104), which serve as additional sleeping places, as well as open granaries for the rice straw, large mats on which the grain is threshed, and a rice pounder. Chicken baskets lie stacked up, for at harvest time the fowl are brought from the village to pick up the scattered kernels, for the Meau take great pains to see to it that no kernel goes to waste.

M 883 [243] Since the field work is primarily a duty for the growing youth, and they, removed from the authority of the village community, feel freer and more undisturbed, a gayer life always prevails up in the rice-field huts, and the work is amply interrupted by laughter and jesting. Even beyond the periods of field work, when the huts stand unused, they are happily sought out by young people as love nests. Up here they are disturbed by no one, and the quiet nights on the lonely mountain tops undoubtedly do not lack strong romanticism, as is shown by love songs which have the little rice-field huts as their scene of action.

A 361 166 [241] [623] The Akha, too, are seminomads who move their residence when the cultivable soil around the old village is exhausted. What has been said about the migrations of the Meau at the beginning of this chapter also applies to them. The decision to move the village, however, is made among the Akha by the

/298 cont./

342 352 Corresponding to the division of a Meau house into a cooking and living room, to sleeping and storage rooms, the equipment is also adapted to these purposes. (Abadie (1) and

1. Page 157.

Maspero describe the equipment of the house essentially in agreement with my observations.)

●513 The sleeping rooms are enclosed by high boards loosely [342] joined together. The doorless entrance to the sleeping room is usually hidden from view from the living room by a second wall. The place for lying down takes up the whole bedroom; [352] thus, the bed (Fig. 115) is the size of the enclosed space (Fig. 116). It consists of wooden posts driven into the ground, upon which the frame of wooden or bamboo sticks is tied. A large plaited sleeping mat is spread out on it. On the bed lie old clothes, rags, and blankets, which, rolled up, also serve as pillows, since these are not made separately. Small shelves [353] are usually put on the wall above the bed, on which pipes, tobacco, combs, and other personal "treasures" lie about. All kinds of stuff are put under the bed, especially baskets with clothing, cloth, and personal belongings.

/299/ Aside from these relatively large sleeping places and beds, it also happens frequently that numbers of the family, especially half-grown children, merely sleep on the floor on an outspread mat and covered with blankets. These blankets are like our quilts; a filling of a kapok-like material or cotton is covered with a self-woven fabric. /Figs. 115-116 appear here./ [439] Everywhere, however, one also finds blankets purchased from [574] the Chinese. The sleeping place for guests is a mat-covered platform about 50 centimeters high.

342 513 Whereas Savina (1) describes the arrangements of the

1. II, p. 190.

house and the sleeping rooms along the lines of my survey, Lajonquière (2) writes: "In the interior there is often no

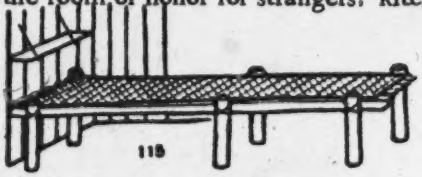
2. II, p. 306.

/299 cont./

342 partitioning. The hearth is in the middle of the room opposite
●513 a sleeping place which is reserved for the old people. The
[354 younger men, women and children sleep anywhere on the bare
[888] floor or on an underlayer of straw."

/300/ Only in the "most complete type" of Meau house could the author cited find a tripartite division of the rooms into "the room of honor for strangers, kitchen, and private

[352]



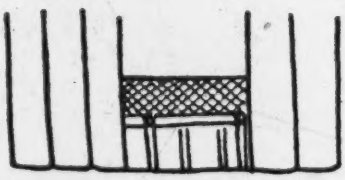


Fig. 115. Bed of the Meau.
About 1/38 nat. size.

Fig. 116. Entrance to the sleeping room of the Meau. About 1/50 nat. size.

rooms," the latter probably referring to the sleeping rooms.
/Fig. 117 appears here./

354 Every house of the Meau has a hearth for cooking and an
252 open fireplace. The hearth for cooking (Fig. 117) is square and made of mud. The wood fire is maintained under the immovable hearth-plate, in which a depression is made for the cooking pots. If the family is very large, there may be two hearths (Fig. 118).

/345 cont./

224 e can be wedged between the crossbar d and a foot board. After the trap has been set, the block and tackle are removed.

As an example of the behavior of the Meau hunter while stalking game in the forest, I give in the following a description from my journal: "Scouts had reported to us that a powerful lone bull elephant with mighty tusks had taken cover not far from the village. Early in the morning I set out with the chief. We climbed a steep slope and then stood at the edge of a gorge, from the bottom of which came the sound of the breaking of branches. The large mammal stood below, which made the face of the Meau light up happily. He bent forward, remained there for some time, then climbed a tree, changed his observation post several more times, and finally, from the direction of the sound, decided that the elephant was on the opposite mountain slope.

Since in order to reach him, we would have had to wind through the deep gorge in between and it was already late in the afternoon, there was no prospect of reaching the bull still that same day. The chief therefore proposed that we spend the night on the spot in order to be able to take up the chase at dawn, since he figured that he would be able to determine the location of the elephant from where we were. The Meau [342] therefore put up a small windscreen, large enough to protect us, if necessary, against a storm. He closed off three sides of it with leaves of the fan palm, their stems thrust into the ground, in order, as he put it, to prevent the warmth from [513] escaping. He then covered the ground with a layer of leaves about ten centimeters high, which was an excellent bed, for it was soft and kept off the dampness of the ground. At the open side of the windscreen he lighted a fire. These tasks took him about 30 minutes.

"Then he began to prepare the evening meal. He [824] [272] searched for water, and after only a few minutes he returned with bamboo-water. In /346/ these regions one can find water stored up in the hollow spaces of certain species of bamboo, even during the dry season. To get the water, such [415] [252] [824] bamboos are cut between the partitioning walls, the liquid that flows out is caught in a bamboo vessel. A thick green bamboo also provided a vessel in which the rice was then cooked. The green

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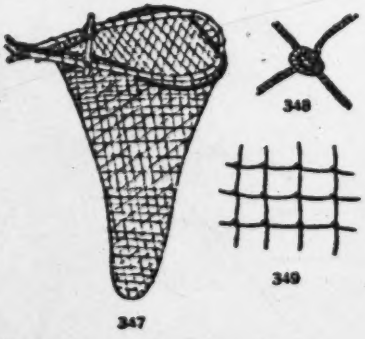
/400 cont./

285 The mats of the Meau are plaited with rattan strips one to one and a half centimeters wide and always display the same plaiting pattern (Fig. 329). The type of plaiting is very tight and the edges are carefully finished, so /401/ that these mats show great durability. They are almost square and on the average 1.60X1.50 meters in size. They are used as an [513] [243] underlayer for sleeping and to spread the ears of rice on during the threshing, as well as for drying the threshed grain.

286 The Meau also produce nets, which are either knotted or crocheted, but not knitted (Figs. 347, 348, and 349). The [413] crochet needle is of wood and consists of a small hook with an attached handle about 20 centimeters long. It is called kŭń.

285 Abadie also mentions the skill of the Meau in the production of plaited work: "Every Meau is more or less a plaiter, [592] and the entire household makes carrying baskets of rattan fiber or bamboo. Every member of the family owns a piece in the size appropriate to his strength."

283 

Figs. 347-349. Handnet of the Meau for Fishing, about 1/20 nat. size. [227] [286] The knotted net is tied to a stick bent in the shape of a circle. Fig. 348, knots; Fig. 349, net meshes; 1/2 nat. size.

Furthermore the Meau make all the ropes, from the thinnest strings to thick ropes and hide ropes. To make thin strings three fibers of rattan or of the bast /Figs. 347-349 appear here/ of certain trees are twisted on the upper or lower leg (Ill. 64).[1] Greater degrees of strength are obtained by adding three fibers each time, so that a thicker

[1] [See cat 116, P470- ANALYST]

/405 cont./

386 batik pen exactly opposite the way that we hold our pens (Ill. 531 86).[1] She begins at the edges of the piece of material to draw the border, then the middle lines follow, and finally the areas between the border and the middle lines are filled in. After the wax drawing is completed, the dipping of the piece of material into the dyeing trough is begun and continued until the areas left free of wax are dyed dark blue. Now the cloth is boiled in water, which removes the wax, and the places previously covered with it, which of course were not dyed, now appear white or light blue.—Fabrics are produced for the purpose of making clothing; carrying [415] bags made of cloth are rather rare among the Meau since plaited baskets primarily serve for this.

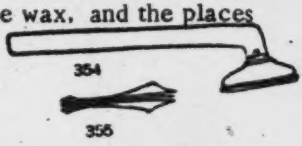


Fig. 354. Batik instrument of the Meau, 1/4 nat. size.

Fig. 355. Tripartite Batik Pen, viewed from below, 1/2 nat. size.

[413]

281 The dressing of leather is unknown to the Meau, although [513] hides scraped clean on the inside and dried in the sun are [411] sometimes used as sleeping mats or to cover wooden sheaths for [262] knives and cut into strips for straps. The hair is always left on the skin. Since, however, hides are preferably eaten, indeed as special delicacies, after suitable preparation (see the chapter, "Food and Stimulants," the section, "Food"), such "skins" are very rarely seen in the houses of the Meau.

322 On the other hand, the Meau are masters at woodworking, 412 although they have relatively few and only simple tools at their [177] disposal. The use of wood saws is unknown to the Meau who are not extensively Sinicized; only the ax /406/ (see the chapter, "Means of Subsistence," Fig. 273), chisel (Figs. 356 and 357), and wooden and iron wedges are available to them. Two kinds of iron chisels are used: a flat chisel (Fig. 357), and a hollow chisel (Fig. 356). For drilling holes, iron awls (Fig. 358) or very ingenious drills (Ill. 83[2] and Fig. 361) are used. For

1 [see cat 116, p620- ANALYST]
2 [" " " p597- "]